Annex "A" Subparagraph 1g, Sociological Background

FAMILY

The basic unit of Hungarian peasant society is the extended or joint family (családd), i.e. kinspeople living under the same roof, the family of the master and his brothers and sons with their families. 596

The head of the peasant household is the father, referred to as gazda ('master,' 'owner,' 'farmer'). His wife, the gazdasszony, enjoys the same prestige and ranks immediately after her husband. These two govern not only their servants and farm workers but they also have definite authority over those members of the family living on the same farm. The most obvious sign of the reverence the members of the family pay to the gazda and gazdasszony is that everyone addresses them in the polite third person (maga, kend, cf. Germ. sie, Fr. vous, Span. Vd.), while the gazda and his wife uniformly address others in the second person (te, cf. Germ. du, Fr. and Sp. tu). [562] [601]

The gazda is practically the sole owner of the family property. He divides the labor on the farm and assigns the duties of the different male family members. In some communities he even directs the work of the women-folk. He collects the produce and administers the profits, and he is the only one entitled to make purchases; his duties are to cover the unavoidable

596 (historically: arrows) of different length to determine the order of choice.
[428] The ancestral house, its immediate surroundings, part of the equipment and a share of land remains with the rauda which, upon his death, reverts to his youngest son. The Palóc have special customs connected with vilakozás.

To the family circle belong also the fogadott vő, a son-in-law who has married the only daughter of the rauda and has, therefore, been
[608] admitted as a full member of the family, and ~~[illegible]~~ foster brothers (tejtestvér 'milk-brother').

357 The servants and laborers who work for the rauda[1] are treated on the basis of almost complete social equality with the other members of the family; with them they share living quarters and food.

608 The institution of several koma (godfathers) broadens the family circle also. In most parts of Hungary, a child will have at least a dozen godparents, and these sponsoring couples (one couple is called 'first godparents') chosen by the parents, are considered as belonging by virtue
[601] of their sacred office to the family itself. The parents and godparents address each other with the polite maga, regardless of age, and their relationship is considered to be so binding as to suggest blood relationship;
[2.] indeed, in some parts of the country, marriage between the children of parents and the first godparents is considered incestuous.

1 [head of household -- Analyst]

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The evidence supported by linguistics and modern folklore is even more conclusive. Many ancient personal and clan names (e.g. Gyula) have a totemistic derivation and similar evidences appear in the legends concerning the origins of the Magyars and their kings (cf. Subparagraph 1b)[1]. One of the most important motifs in Magyar folktales, "the tree reaching into the skies," also has its shamanistic equivalent. The táltos and garaboncás, Magyar folkloristic varieties of the shaman, fight in the air as do some antagonists in the shamanistic conception of the universe. Ancient nursery rhymes mention healing with drums. Other shamanistic motifs survive in popular customs and superstitions.

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In the primitive religion of the Uralic peoples, there was an intimate contact between the faithful and the spirits they worshipped. The relation between the Magyar peasant and God -- or between the peasant and the saints as intermediaries -- is a personal one although it would never attain the familiarity which exists between the Ob-Ugric peoples and their deities. These people feel a definite reciprocity between themselves and their idols: they pay the sacrifice and the idol who refuses the demanded assistance suffers their wrath. The Magyar peasant no longer pays sacrifices, unless in the form of candles lit or masses offered on the altar of the saint, but he is convinced that certain prayers and actions will result in the

[1] [see cat. 116, p. 7 -- Analyst]